

Community Service News

Vol. VIII Nov.-Dec., 1950 No. 5

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Issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. Subscription \$2.00 per year, two years \$3.00. 40¢ per copy.

CORRESPONDENCE

From a pastor of a Mennonite Church:

This has been and continues to be a vigorous little community of 550 people. There is a lack of young men and women in the church. The reason for this is inadequate economic opportunity in the community with farms very scarce and inordinately high priced.

I would say that this trend is community-wide. Those who go to college leave the community, where a generation ago a substantial number of college-trained people returned here. Employment opportunity draws others away. As this trend follows its course, I fear that the high cultural level and standards of my church and of the community are in danger of being lowered.

I am writing you wondering whether you know of any small industries or businesses that would like to locate in a town which is thriving and substantial. I believe that for the sake of our community and church and for the values of small community living some such course of action is necessary.

From time to time I hear of people who have fled from the big city to

these rural areas. For example, in Greenfield. A man and his wife moved a plastics processing business from New York to a large red barn back of a house they bought and now employ six or seven people there; also, a White Russian refugee has a shop here where he grinds the highest quality optical lenses—employs about four men. And there are other similar stories about people in Brattleboro, Vt., Keene, New Hampshire, etc. I hear, too, of several instances of men with college degrees in every field except agriculture starting poultry farms or dairy farms and making out.

—William Hefner
Greenfield, Mass.

Our big need, it seems to me, is to discover what are the first steps we can take toward development of real community. At present I have the feeling that we are about eight thousand souls who happen to be living within certain geographical confines, without too much community of interest. There is a certain responsible group in the community which, while it may be quite conservative, is careful to preserve at least an outward semblance of order and decency. Life in our community may not always be pleasant and lovely, but it is never dull. Sometimes I would wish for some sweetness and light!

—Robert S. Thomas

Community Service News, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio, \$2.00 per year, two years \$3.00. Griscom Morgan, editor.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

THE SMALL COMMUNITY IN NATIONAL EMERGENCY

During the first World War millions of dollars were spent in promoting community organization from above. During the nineteen-thirties we made considerable search for any surviving results of that effort, both by correspondence with men who had supervised the work and by general search over the country. Almost no trace could be found of that war expenditure.

During the second World War much larger funds were committed to similar effort. One of the characteristics of this program was a general disregard for existing indigenous organizations. For instance, while these vast sums were being spent for community organization directed from Washington, the oldest community councils in America—in rural western New York—had to discontinue because the members were not allowed gasoline to attend meetings. There are some residues from community organization efforts of World War II, but they are not impressive.

We may now be on the eve of another great national emergency. One of the dilemmas of great wars is that those who lose may win, and those who win may lose. In our fight against totalitarianism we become more centralized and more totalitarian. There seems to be no time for the slow process of indigenous community growth, with counsel and specialist advice available but not determining the course of development.

Each national emergency at its beginning seems to be "a war to end war," a war to make the world safe for decency. This being the crisis to end crises, for such high stakes we are expected to give up temporarily the freedom and self-direction which chiefly give life dignity and value. Yet crisis leads to crisis, until whole generations have known nothing else, and have become used to centralization of power and to mass action. The taste for self-direction dies in those who have never experienced it.

In time of great national emergency there is risk in every course. Military risk is so obvious that it tends to command total commitment. Yet the values for which we fight have risks internal as well as external. It is well that some thought be given, and some risk taken, to preserve decentralized, self-directing community life, even at the cost of not getting the last item of military strength out of the immediate situation. Loss of community for the sake of concentration on military expenditures may itself be financially very costly. Intimate, first-hand experience with the wastefulness of bureaucratic administration discloses that one root cause is the use of administrators who through lack of background in "human scale" working and living fail to realize that military resources are not created by passing appropriation bills, but represent the days and years and lives of human beings; and that when these are wasted national strength is wasted.

In case widespread community programs are again initiated, would it not be well to make very considerable effort to encourage and to work through existing indigenous local organization, rather than to parallel existing organizations with new ones governmentally initiated and directed, especially created for the emergency?

It must be remembered that centralized governmental administrations have broken down throughout history. At such times what is left in local community initiative frequently becomes the decisive influence in the subsequent development of civilization. In China the family was left as the focus of social organization when the totalitarian state which had superseded the community itself broke down.

Not only for military affairs but also for the preservation and encouragement of self-reliant, self-directing community life, "it may be later than we think." For in the long run, self-reliant, self-directing men and women and communities will be our greatest source of national strength. They will be needed for crises still to come, and they may be more nearly destroyed than we realize by centralized mass programs.

—ARTHUR E. MORGAN

THE LEADER VERSUS THE PIONEER

The leader is often thought of as a pioneer, the man who leads into new ways of action, the person who changes the ways other people do things. This picture is commonly in error. The pioneer has a very different work to do. The typical leader is a man who follows the will of the group, chosen by it, sensing its will or what it would be willing to do, and able at helping the group to do what it wants. The pioneer, however, must have a relative freedom from many of the characteristics of the leader. He must be willing to advance before others are ready to follow; he must be able to stand alone and to endure adverse public opinion. He has greater commitment to his own sense of values than to the will of society.

The leader, especially if he has acquired his opinions in college or school, is commonly limited to the perspective and conventions of fairly inflexible institutions. In economics the lag between new developments and practice may be several decades, in education and religion the leader is even further behind the pioneer. He who is educated to leadership in college is often educated in an outmoded way of doing which comes into conflict with the pioneer.

For the community or society to submit itself wholly to institutional leadership, or to a professionally trained leading class, lessens the chance of pioneering and of progress. The hidebound though democratic scholar class of China became China's most honored caste, but at the expense of destroying freedom and opportunity for unconventional pioneering.

THE UNIVERSALS OF COMMUNITY

by ARTHUR E. MORGAN

The pursuit of community should not be an effort to force society back into an old pattern. The new world to be will not recapitulate the old. It will have its own life, its own form, its own genius. At best it may be better than anything which has passed.

Yet it must grow out of the past, and must carry forward those elements of the past which are inherent in good living. We may compare the social need for carrying forward the necessary elements of the social past with the bodily need of keeping those things which are necessary for wholesome bodily living.

We may exchange animal skin clothing and cloth of wool or cotton for clothes made of synthetic materials, yet in out-of-door living in cold climates men will need clothing. We may no longer live in caves or bark wigwams or tents of animal hides, or in houses of wood or stone or brick. The new building materials may be synthetic materials our forebears never dreamed or heard of; yet men will continue to need shelter. We may no longer drink at the brook or carry water from the spring, yet men will always need water, be it from ever so technical a water supply. No technical sophistication will ever do away with the need of good air to breathe. Machines may eliminate most manual drudgery, but good health will continue to call for good development of the muscular system, and vigorous exercise. In many respects continuation of the physical ways of the past will be vitally necessary to the physical individual life of the future.

So with the social life of mankind. The old, isolated, provincial primary-group community is going, never to return as it once was. Yet there are elements of its life and structure that are as fundamental to wholesome and continuing social life as air, water, clothing and shelter are necessary to physical living. It is the business of the community movement to discover what are these elemental necessities for good social living, and to try to see that they are not omitted in any patterns of social life which may emerge in our rapidly evolving society.

These universal elements of good social life include community responsibility for the land and natural resources. They will include open spaces for children to live and grow freely, without frustrating restraint. Natural resources should not only include fertile soil, productive forest, mineral resources and clear streams, but also garden spaces, play spaces, sheer wilderness and primeval forest. They should include bodies of water, available to all people.

The social units in which children grow up and in which their elders live should be large enough to provide varied fellowship, and small enough to make general acquaintances possible among all callings and classes. Children should feel at home and secure in such communities. They should find life varied enough and intimate enough so that they will get its feel and its texture, and learn the arts of living by seeing them in operation and by participating in them. The communities in which children grow up are the chief media for transmitting from past to future generations the flavor and quality and spirit of life; the considerateness which makes social life good, the friendships and neighborings which make it secure and full of flavor; the responsibilities and integrities which give it fiber.

The community in which men live should provide varied and adequate economic opportunity, so that for the coming generations there may be an economic basis for its continuity and for their continuity in it. There should be good hygienic conditions, good educational opportunity, varied cultural resources.

The community should be, not only a social organization, but a social organism, with its own life and personality, into which each community member pours part of his own personality and life and spirit, so that the community into which he was born, or another which he chooses for his life setting, shall be changed, refined and enriched by his living, becoming to some degree his immortality. This means that a good community is not an evanescent thing, to make and use and discard, but one of the long-continuing and most precious creations of humanity.

We would not freeze men into any of the social forms of the past, such as the primitive community with its values and also its thwarting limitations. Let human association explore the unknown, break through old barriers, discard old bonds, reject the old rigidities and achieve higher loyalties. Make way for creative pioneering. But while reaching for better social living with the help of all that technology and progress can give, let us be aware of the universal essentials of good social living, universals as permanently necessary for such living as are air, water, clothing and shelter to good physical living.

We shall not find a union of those universally essential elements of good social living by waiting for them to appear out of the drift of current life. We must explore and discover what they are. We must have clear understanding of their nature. We must have deep spiritual and emotional commitment for those values. We must make those values a normal part of our whole philosophy and program of life. We must undertake by discipline, experiment and patient practice to direct our own lives so that these characteristics and values of social life shall come into being.

Everyone is coming to realize that the human species is a product of social living, that the beauty, the refinement, the courage, the integrity, the purposefulness of social life are not given with any clear definition in our biological make-up, but are the product of our social inheritance. It is necessary that we search for the universal values of our social inheritance and with them create the structure and the quality of the social life that is to be.

THE MUTUAL NEED OF AGE AND YOUTH IN THE COMMUNITY

The specializing trend of our times is to isolate each age group and special function of society into a segregated compartment in society. Kindergarten and nursery isolate young children from home and community, consolidated schools isolate older children, military service and colleges isolate the young mature, the factory and office isolate the mature, and finally the old folks' home isolates the aged. In view of this trend, observations made by the Pioneer Health Centre of London, England, before its demise are particularly important—that each age group has an important function to perform in the community, and that withdrawing that age group damages its members and contributes to the death of the community.

The importance of infancy and childhood in bringing young families into healthy relation to each other and the community has been observed in the book *The Peckham Experiment*. The importance of the after-high school age group that is absorbed from the community by college, military service, and by the city, is dealt with in an article in the Pioneer Health Centre periodical, *Peckham*, which we reprint below. Before we come to it some additional observations may emphasize the importance of this problem.

In this article Dr. Williamson points out that the young adult is the leavening dynamic that gives life and freshness to the community. The deadness of communities that lack young people is universal experience; the tragic fate of the town described in the *Pied Piper of Hamelin* was a literary representation of that experience.

A little recognized corollary of the more obvious need of the older people of the community for the energies of its unattached youth is the need of those youth for the sobering influence of the older people. The community might be likened to the dough that is to make a loaf of bread. If the leaven that is to raise the loaf is separated from the dough, not only

will the loaf fail to rise, but the leaven will spend itself in the air and die. Similarly we have ample evidence that when young people live in isolation from the disciplinary influence of the more mature community, whether it be in military barracks, college dormitories, or in factory communities, they generally live a highly stimulated life that results in real loss to their vitality and character. Careful study of the habits and health of college students in many colleges has been made by Dr. William R. P. Emerson and others. They find that responsibilities such as a family or a part-time job are generally beneficial to students' health because they give some ballast and sense of responsibility where it is too largely lost in the extreme stimulation of a large crowd of youth.

The loss of discipline of youth isolated from their elders in the community cannot be made up by arbitrary rules of discipline imposed by military-like authority. Great dependence upon such discipline can be as harmful as it is unnatural, and commonly results in pathological developments of personality. For it is no more possible to contain human vitality by mechanical discipline than it is to contain the gases released by yeast cells in the leaven of bread. The vitality of youth must work, and a major area of its work is to keep the community from growing old, to keep the qualities of youth and maturity in healthy relation to each other.

YOUTH IN THE PIONEER HEALTH CENTRE*

At the end of a thoughtful silence, a visitor, watching the interplay of swimmers in the pool said suddenly: "Of course, the Centre is really Society itself, *writ small*. A miniature of the whole of Society."

"Miniature of Society" as the visitor said, the Peckham Experiment is the envy of the sociologist. He must build up his pictures by Gallup Polls and the like, selecting and sampling separated groups and classes, and fitting his findings together as best he can. We in the microcosm that is the Centre watch actual happenings as they unfold before our eyes, knowing that they are representative of society itself. The Centre is thus a most delicate barometer. It was never more so than it is today; for now we watch it registering, in Centre life, the impact of new laws and great social and economic changes upon the family's daily life.

How clearly can we see, for instance, the unsettling influence of conscription upon the young boy, hitting him so hard at the outset of his life, and

*Reprinted from the July, 1949 issue of *Peckham*, which was published by the now deceased Pioneer Health Centre of London, England.

in his formative years. He is frittering away the years between 15 and 17½ because—"What's the use of studying?" he says, "I'll be called up anyway." Whilst, for the same reason, an interrupted apprenticeship, honour it though the employer must, also fails to attract him. These are the years in which, through attention to chosen work with a goal ahead of him, and through developing social contacts, the boy's unique individuality would have been shaping itself. He is missing, too, the lead and the elder-brotherly "keep the little devil in his place" of the age group just ahead of him. Because he has no "lead" into the activities which would use, direct, and develop his abounding vitality, at this age, he tends to become aimless and a bit of a nuisance.

When the conscript himself comes home again, his former family life seems narrow and confined. So he marries, and deprived, as he has been, of the normal formative boy and girl friendships, over the period of his absence from the home circle, it is all too likely that he will marry unwisely. That is not all. Faced now with the necessity of providing for two, he must find work and find it quickly, whether or not it is what he really wants to do. Security and the highest wage are now his only criteria.

In the Centre we see not only the effect of conscription upon the boy and upon the man he will become, but upon the society in which his absence makes a hole, which even the casual observer, on a first visit can see. A certain aimlessness comes into the life of the girl. Listen to Stella Dearing, who is on the young people's dance committee. "What am I to do?" she asks, "Twenty-five girls tonight and only four boys. I wish the boys were back from the Army."

In the Centre we see how much is contributed to so many activities by our few young bachelors over the call-up age. As they are not yet involved in family responsibilities the time and energy they have to give to their chosen activities is invaluable to the general social life. All the more this makes us realize the gap left by the absence of the age group just below them. The whole of society, younger and older, suffer from the lack of the exuberant vitality which is a characteristic condition of that youthful age. One of the natural social stimuli is lacking and perhaps one of the most powerful.

In such short space we can only hint at barometer readings, but the hint at least may serve to indicate one territory of the Centre's observations and value to the country as a whole. The statistically-minded must at least admit that today's social research is "bits and piety." (Few of us are really happy about the findings of the man who comes round to our door to discover how we feel about the lifting of the sweet ration.) It cannot tell us the effect of either legislation or economic changes upon Society *as a whole*. The Centre's miniature cross section ensures a wholeness of perspective.

EDUCATION IN COMMUNITY

RIGHT WHERE YOU ARE*

by ZELIA WALTERS

There is a small village in this favored land where the children cry if they cannot go to school. Yes, that is what I mean, the children cry and protest if for any reason they cannot go to school and must be absent even for a day. I know. I lived there. I saw an eight-year-old boy raise violent protest when I wanted to keep him home a day, for what seemed to me a good reason. He was ready to promise anything. He would be a paragon of behavior all the rest of the term if only I'd let him go. The neighbors' children likewise considered going to school one of the joys of life.

"Oh, Mother," protested a little girl, "I've got to go! Why, I get to wait on the table today. Please, please let me go."

Some children cried out that this was the day they were starting the garden, and they just had to be there! Or this was the day that the class was to take a walk around the lake, to see how many animal and bird traces they could find. Or the class was to go on the bus down to Dr. Dakin's store to find out what made a good storekeeper and also what made a good customer. These are just a few of the reasons why the children of this village just had to go to school.

Perhaps we had better look into the cause of this unusual state of affairs. This knowledge might be useful in the home, on the job, in social groups.

You have guessed part of it. The Silver Lake school was small. Two young women who were fine teachers were in charge of it. The children, ranging from primary to eighth grade, were like members of a family. The big children looked after the little ones. That was their responsibility, and they carried it through. No little ones were allowed to fight or call names or get into dangerous places. Naturally the older ones could not do the things they kept the younger ones from doing.

The children had lunch at school. They took turns at being cooks and waiters. They were fortunate in having a woods just across from the school and a lake at the foot of the hill. They studied elementary science out of doors, making their observation in the woods and by the water. They gave plays, writing and producing them themselves, basing them on the subjects of their studies. They read interesting books together and discussed current events. They had a great deal of music. Sometimes they stayed after hours, and Miss Wendall played the piano while they all sang. They even had a

*Reprinted, with permission, from *Weekly Unity*, October 2, 1949.

school dog. He belonged to the family that lived nearest the school, but he loved children. and he spent most of the school day with them.

Now you are beginning to see why the children cried when they could not go to school. But let me emphasize the fact that we do not find among the reasons that the lessons were made easy for them. They were not. Miss Burrows believed in old-fashioned hard work. She even put extra-hard problems before them, and the children were not excused if they did not come up to high standards in their lessons and their social behavior.

We shall find the first reason to be that it was a small school. At the time I knew it there were less than thirty pupils and two teachers in it.

Do you ever fret because your life must be lived in a small group, because you have no opportunity to put your talents to work where you think they might count? Think it over. Do not overlook the opportunities afforded by a small community. All the work of the world that really counts has been started in small groups. Large crowds may be swept by the mass spirit into following some eloquent leader good or bad, into doing praiseworthy deeds or into committing wicked acts. But I cannot think of an instance in history where a crowd started any enduring good. The crowd yelled for Jesus' crucifixion. A small group listened to His lessons, which were to transform a world. . . .

Content yourself if the work of your life falls in a small group in home, school, or industry. There people come to understand each other. When they understand the conditions that cause ill will and obstinacy they can overlook or harmonize them. Their minds are more open to consider ideas that may be advanced. . . .

The second thing we notice about the school is that while the teachers were of course the final authority they delegated authority all down the line. The two boys and two girls in the eighth grade were responsible for the younger ones on the playground and on the way to and from school. Someone was responsible for the next meal, for waiting on the table, and putting the kitchen in order afterward. Someone was named to write the next play and someone to direct it and rehearse it. Someone was appointed to welcome visitors. Even the youngest child had some share in the work. This school very rarely had a problem of discipline. Indeed it had none in the time I knew it. In the home or other group where such sharing is practiced there will be little friction and small need for discipline.

At this point we may notice a third fact about our school. It had favorable surroundings: a small village, woods, water, farms, wild life of birds and beasts. . . .

The members of every small group working together learn the enduring principles of work—work in behalf of others as well as oneself. The child

who has learned this in the family goes out with the best preparation for his work in life. Anyone who learns it and practices it in a small group is ready for larger things. What was it the Master said to the servant who had been faithful with just half the talents another servant had? "Thou hast been faithful over a few things, I will set thee over many things." There is no other way to prepare for the big job.

THE COMMUNITY IN GANDHI'S "BASIC EDUCATION"

In December, 1949, a meeting in the interests of world peace was held in India at Sevagram, headquarters for Gandhi's program of "basic education." A chief interest of the meeting was to consider the problem of peace as Gandhi saw it. Some of these views relate so definitely to community life and education that we reproduce a part of the comments on the meeting by Wilfred Wellock, and some extracts from the "Findings" of the meeting. First from Wilfred Wellock:

"The big task of the present era is to produce, in word and in deed, the true answer to communism. It is to be found, I believe, in the Gandhian revolution, which is a complete revolution, covering personal and social life, alike in its spiritual and economic aspects.

"This revolution is based on the belief that since man is a living soul, spirit as well as body, in order to fulfil his destiny he must contribute to life the best that lies within his power, which he can only do by means of responsibility and creative labour. In thus enriching the life of his neighbourhood he will achieve wholeness and reap abundant life.

"We see the truth of Gandhi's principle that violence and the seeds of war exist in every act of injustice and exploitation, be it large or small, at the personal, class or international level, and that the seeds of peace exist in just, non-exploitive, or non-violent, living. The person who lives according to the principle of non-violence realizes that he cannot experience the spiritual values he so greatly esteems if he exploits his neighbour. To feel this in one's very bones is to grasp the truth of non-violence and to achieve that unity in which the material and the spiritual find their appropriate place in the scheme of life as a whole. So long as violence resides in social customs, habits and ends, and in the industrial and trading practices of nations, campaigns against militarism which leave these springs of violence untouched will be futile.

"Gandhi realised that if the people at large, nationally and universally, were to live rationally, to develop their personalities to the utmost and reap fullness of life, the social order must be adapted to this end. The problem

therefore was, under what conditions should men live and labour so that they might become whole persons, fully developed in body, mind and spirit, and experience fullness of life? To this problem Gandhi gave much thought, and ultimately came to the conclusion that the following conditions were necessary. First: every nation should aim at achieving as large a measure of self-sufficiency as possible. This would reduce to a minimum the stresses and strains which the demand for markets, food and raw materials produces and which so readily lead to war.

"Second: the basis of national life should be the small community, such as the village and the small market town. Only in such societies, where politics are local and vital since they have to do with the organization of the local economic life, can there be real political and economic freedom and full personal responsibility.

"Third: Science should be used to devise tools and machines suitable for use by small industrial units, or guilds, in small communities, so that personal responsibility, creative opportunity and cooperation may be the right of all and be exercised to the highest degree.

"Fourth: the foundation of such a society must be laid in a system of education which teaches the art of discerning and estimating relative values and how to realise them, including that of meditation and worship—in other words, the art of living. Gandhi outlined such a system of education which he called Basic Education. It may be described as the art of performing all the functions necessary to human life with the whole mind and soul, and thus give to the common daily tasks significance, meaning and spiritual value. Gandhi believed that every person ought to spend some time at least working with his hands producing something that is necessary to his physical existence. Only then is he in a position to understand the significance of brotherhood and cooperation, of art and of worship. . . .

"Furthermore, Gandhi insisted with all the weight of his personality, that attempts should be made to give the new order some visible form, however small and imperfect. It was necessary for the pioneers of a new social order to embody its values in actual personal relationships, in habits and institutions which all could see. Hence the setting up of a number of ashrams run on Gandhian principles, first by Gandhi himself, and later by his followers.

"As we should expect, Gandhi was fundamentally opposed to the divorce of ethics and economics, as happened in the development of the economy of the Industrial Revolution. The labour which men contribute to society demands the lion's share of their best hours. Accordingly it ought to make a substantial contribution to the culture, development, satisfaction and well-being of those who contribute it. In fact, however, it fails to do this in a

large and growing number of cases under the conditions of modern industrialism, for reasons already given. When work is performed for money only, it has ceased to be a vocation and lost its cultural or spiritual value. One of the functions of Basic Education is to give human labour a spiritual and cultural content.

"Basic Education is a process of learning through doing. It recognizes the organic connection between the fingers, the senses and the mind, and the greater vitality and retentiveness of knowledge that is gained by doing and making things than by merely reading books or listening to lectures. Gandhi discovered, as many others have done, that children love to do and make things, and that this is the most natural and effective way to teach them....

"It was Gandhi's conviction that Basic Education was a vital part of the social revolution that was the essence of his concept of truth and non-violence and of his own life. Basic Education is a way of life, a method of learning and living, of learning through living, an art which ought to begin on the day of birth—even before—and continue until death. It is a system of education which from infancy trains human beings to live humanly as members of small, vital communities, and through personal and cooperative action to satisfy their common needs, to organise their own economic life and on its foundation build a beautiful and vital spiritual life. In such communities every person may and to some extent will become an architect of life, and thus will live vitally, enthusiastically and satisfyingly. There is no limit to the spiritual possibilities of living on this plane, while communities trained in its ways would possess an inward strength which would make them invulnerable to attacks of any kind. Their strength would be manifest in all their works, and a nation made up of such communities would be equally invulnerable."

From the Findings of the meeting:

"By one means or another the things of the flesh must be brought into proper relationship with the things of the spirit. Only thus will they be able to make their fitting contribution to life as a whole, to the well-being of human persons and of society, and to the peace of the world.

"This relationship can best be established in the sphere of education, where conduct can be determined in relation to human needs. Education is fundamentally a process of life building, of training in the art of living. It is the art of putting all things in their right order so that every function, interest or activity which has a contribution to make to the good life, may find its appropriate place in the scheme of life as a whole. We are thus brought to the vital principles involved in what Mahatma Gandhi called Basic Education or Education for Living. In the exercise of all man's powers in purposive, social living, which is essentially co-operative living, Gandhi

discovered a unifying principle by which the human person might become ■ whole person, who must be the foundation of integrated families, integrated communities, and of a peaceful world.

"Work is man's basic activity, the means by which all his material needs are satisfied. It is also the major means of exercising and developing all his powers and of enabling him to experience the joys of self and social fulfillment. The moment a person handles any raw material with the object of giving it a serviceable function in the life around him, he becomes a creator and develops an inward strength and a self-reliance which spur him on to greater fulfillment.

"Here then we have a life-principle of high value. To make something in the external world correspond to something in the spirit is to add beauty and value to life and quality to human personality. This order of labour exercises all man's mental and spiritual powers to the utmost and so calls for their renewal. This renewal is achieved in rest, in sleep, in meditation, in religious devotion and in artistic appreciation and enjoyment in all its forms. . . .

"We must now consider the size and nature of the social unit which Basic Education envisages, and how it may be established. Let us keep in mind the values on which Basic Education is founded. These include responsibility, creative opportunity and community cooperation in various forms as the means of developing whole, self-reliant persons and neighbourly communities conscious of their unity and inward strength, their power to ensure a large degree of self-sufficiency.

"The social, economic and political aims of Basic Education include:

1. A community of limited size such that every person within it can embrace it in his mind and imagination and feel a communal relationship with all its members.
2. Small-scale industries communally or cooperatively owned and cooperatively run.
3. New industrial techniques where power machinery is used.

"The organisation of the economic and social life of these small communities would constitute the basis of their political life, which would be in the control of small councils, the title and constitution of which would differ according to the varying conditions in different countries. These small communities would achieve degrees of self-sufficiency according to their size and make-up. In highly industrialized countries, small industrial units capable of supplying the needs of several or many villages would no doubt be established, which would call for ■ measure of planning and thus for a regional economy. Even where this situation did not exist, there are many

reasons why a regional economy would be advantageous. A small country town in the midst of a group of villages might become a cultural centre of great value to them all, and be the means of stimulating a varied artistic life of high quality. Indeed such a development might give birth to a new creative era.

"Another characteristic of these new social units is that by combining agriculture with a wide variety of handicrafts and several small-scale industries they would become well-integrated, whence they would create a sense of completeness. Moreover to belong to a community rich in the fruits of good husbandry, of numerous craft skills, of thought and imagination expressed in letters, painting, music, drama, dancing, etc., would be an acquisition of incalculable value.

"These village communities would be of a wide variety of types and organisation. In general, those in the East would be simpler in character and would achieve a much greater degree of self-sufficiency than those in the West, because of their different climatic and environmental conditions.

"Many villages would be wholly built under our new conception, while others would be old villages reconstituted.

"The question of the highly centralised industries raises problems which cannot be dealt with in a document of this kind, but since some 60% of industry as organised in the West is capable of being decentralized, and to advantage, the problem of the remaining 40% can safely be deferred for the present.

"It is in such a setting that we must consider the teaching and practice of Basic Education or the art of living. This mode of education is basic because it is a way of life and not a creed, a process of developing inward strength by self-giving in contrast to the way of money-making or profit-planning. The former wins all because it gives all, whereas the latter loses all because it seeks to possess all. Self-giving opens hearts and hands everywhere, and so gains friends and unbounded spiritual treasure, whereas self-seeking grasps dead things only, and loses the pearls of greatest price.

"How then are these new communities to be established? Obviously they can be built only by those who have the vision of them. For a long time to come, therefore, the extension of small communities living on the lines of Basic Education must proceed independently of governments, on voluntary lines, and prevail by reason of the abundant life which they bring within reach of all."

A set of six pamphlets on basic education, published in India, will be sent for \$3.50. A copy of the above quoted publication by Wilfred Wellock will be sent for 50¢.

COMMUNITY CONSIDERATIONS IN SCHOOL CONSOLIDATION

In studying and observing the problems of villages and farm communities one repeatedly finds that school consolidation or centralization is a major influence for good or evil. Our school authorities commonly have little understanding or conception of the small community, and their protestation that they take community relationships into consideration in the consolidation of schools commonly means that they are trying to impose urban community standards applicable to impersonal towns and cities.

An able New England superintendent of schools, after working with a large consolidated school, strongly urged another rural area to avoid the extremes of consolidation desired by state education authorities. A progressive minister in a middle western town told how taking youth away from the oversight of their intimate community into a highly stimulating and unreal school world is resulting in serious problems of conduct. Teachers are too largely impotent to control student standards and moral conduct in the face of such a juvenile world of opinion, and the juvenile world is necessarily too immature to supply all its own controls. In rare cases school-teachers and administrators can compensate out of their high vitality and character for the loss of local community oversight, but most teachers cannot.

The late Professor Dwight L. Sanderson of Cornell University was a leading figure in pointing the way in New York state to a wise degree of consolidation of rural schools. So important is this problem to community life even in the city that we reproduce by permission part of Sanderson's statement on the subject from his textbook, *Rural Sociology and Rural Social Organization*.*

"School Consolidation and Community Units. School centralization may weaken or even destroy the rural community if it is not wisely handled, and thus may break down the organization of the child's social environment, for which there is no adequate substitute. Here the issue seems to be between the values of certain standards of efficiency and the values of a well-integrated community as necessary to enable its people to create for themselves a satisfactory social environment. If efficiency is measured only by cost per pupil or proposed standards of curriculum content, then many a small community will be deprived of its school, whether consolidated elementary school or high school, and the value to the school of its com-

*Published by John Wiley and Sons, New York, 1942, 806 pp., \$4.00. From pp. 387-390. Reprinted by permission.

munity relations may be lost. Placing the school outside the natural community alienates community interest, and the child becomes a nonresident pupil in an alien social environment. Such a school cannot function as a social center for those who do not accept it as a part of their community.

"It is obvious that there is no simple formula for solving this problem of competing values. School consolidation is desirable and every little hamlet cannot support a satisfactory high school. What principles may be safely followed in the centralization of schools? As a basic principle it would seem that the consolidation of institutions of the small community should be effected only when the institutions centralized in the larger community will serve the social and economic needs of the people better and more satisfactorily and will enable them to have a primary community of interests in the larger community because they feel that it does give them better social facilities and a larger association. To preserve a healthy social organization it is better to proceed by evolution than by revolution, and it may be better to wait until the smaller community may be naturally assimilated by the larger community. This does not mean that weak, inefficient high schools should be maintained in small communities, but that the value of the school in the community life, and the preservation of as much of a community as may be possible, should be given consideration as much as efficiency of cost or curriculum.

"Much of the difficulty may be resolved by making a clear-cut distinction between the consolidation of attendance districts and the integration of attendance districts into a larger administrative unit. The administrative unit may be greatly enlarged with added efficiency without necessarily interfering with an attendance unit which preserves community identity. In the United States we have long worshipped mere bigness, and this has a subtle influence on school consolidation. There is no merit in bigness for its own sake, however much satisfaction the school principal may have from having a larger fleet of school buses than neighboring schools.

"A realistic analysis of this problem is not possible if we consider *the* rural community as a generic type of social organization. Small and large rural communities differ as much in structure and function as do the small city and the metropolis. Furthermore rural people are no longer confined to one community, for although their primary loyalty may be to the local community it often forms part of a larger community for certain purposes. The organization of rural society is not made up of discrete rural communities, but is a system of communities, small and large, each having distinctive functions and values.

"In general, the small rural community with a village of less than 500 or 600 inhabitants will not be able to support a high school, but, as previously

indicated, circumstances may be such that it may be desirable to maintain an elementary six-grade consolidated school. Most medium-sized communities with villages of 500 or 600 to about 1200 now have high schools, but, as we have seen, many of them are small and inefficient. Where the attendance is too small to justify a senior high school, and there is a large enough constituency for a satisfactory junior high school, in many cases it may be better to have a small junior high school than to transport all high school students to a larger center. This may warrant some sacrifice as to cost and efficiency, for if the high school is entirely removed it will seriously weaken the community life. The large rural community with a village of 1200 or more inhabitants is the best place for a senior high school, which will be the central institution for integrating the larger rural community. This larger community will include several of the smaller communities, and will unite them in the maintenance of those institutions and services which they cannot support individually.

"The importance of preserving the rural community has been well recognized by the Regents' Inquiry in New York when it says, with regard to the proper size of school district for New York State, that it should:

Coincide as far as possible with the natural community boundaries and, where possible, with local government units so that cooperative services may be arranged, particularly in connection with health, traffic control, planning, recreation, the joint use of plant, and proper management of public debt;

Keep the schools and the government of the schools close to the people so that the citizens generally, including the parents and taxpayers, may know what their schools are doing, may have an effective voice in the school program, and may participate in the community use of the school building.

These last two factors, relation of the school to the natural community and closeness of the school to the people, are of first-rate educational significance and are not to be sacrificed in the interest of 'efficiency.' If such a sacrifice is made to establish economical districts, we will find in a generation that something of deep significance which money cannot buy has been destroyed.²

"Centralization or consolidation is a process which is necessary and desirable, but in this process the importance of preserving and strengthening community life must be given equal consideration with factors of cost and efficiency. The education of the individual is not the sole objective of the school; it must also aid in creating a fine social environment, for otherwise the school will be unable to achieve its primary function of giving the individual the best sort of education. Furthermore, the responsibility of the school must not be conceived as solely for the child. The school is just entering the field of adult education. As adult education becomes a larger

²*Regents' Inquiry into the Character and Cost of Public Education in the State of New York, Education for American Life* (McGraw-Hill, New York, 1938), pp. 89-90.

phase of its program, the importance of the school as a community center will increase.

"The improvement of the rural community and its institutions is the best means of building a rural culture with distinctive values, which will strengthen our whole society, and the school, particularly the high school, has a major responsibility for assisting the process of rural community organization. There are values in integration, but there are also values in the individual differences of communities as well as of individuals. In the process of perfecting a reorganization of the attendance areas and administrative districts of rural schools there is the opportunity for creating a better pattern for rural society. School district reorganization means setting a new pattern for rural organization not only for tomorrow but also for generations to come. It is a turning point in the organization of rural society."

INTERNATIONAL VISITATION PROGRAMS

Experiment in International Living, Inc., directed by Donald B. Watt, of Putney, Vermont, has for seventeen years conducted a program of international intervisitation. During this time hundreds of students from many countries have visited foreign countries, traveling in groups of ten and, individually, spending half the summer in selected homes.

Peacebuilders is an international group serving the same purpose, with emphasis on less formal organization, bringing European youth to American communities for short two-night visits in homes of volunteer hosts, acquainting visitors with community and social movements, and opening short-time community employment opportunities in America for people of other countries so that they might participate in community activities after work. Hosts who will volunteer in opening their homes to these visitors are needed. Peacebuilders' America address is 1109 Sterling Ave., Berkeley 8, Calif.

In New York state the Bureau of Adult Education has taken the initiative in organizing *The Community Project in International Understanding* in cooperation with the Experiment in International Living, of Putney, Vt. Two reports on this project are available from the Bureau at Albany, N.Y.; one, entitled *The Community Project in International Understanding*, tells how the project works and has worked. The other, *International Understanding in Your Hometown*, shows how the plan can be adapted to your group and your community, giving also an outline for the study of one's own community and of the community overseas to which a young person is sent as "ambassador." Through this project four New York state communities sent six of their younger citizens to live in European communities.

COMMUNITY ECONOMICS

THE ECONOMIC DISADVANTAGE OF RURAL COMMUNITIES

One of the chief requirements of a good community is freedom from inequitable economic disadvantage. When such disadvantage has become thoroughly incorporated into the social structure it seems to be a part of nature, and to bring it into question is evidence of an unsound social attitude. The basic disadvantage of the rural community is economic. As this becomes entrenched, the resulting higher living standards of urban life become natural rights to be defended.

One of the chief sources of present-day economic disadvantage of rural life is the prevailing form and use of the money system. Under existing economic organization, and by its very nature, agriculture cannot discontinue operations during periods of overproduction or underconsumption. It must keep going. Before and during harvest the farmer needs capital, and after harvest he has a perishable commodity he must sell—in each case requiring money. But money, on the other hand, can lie unused, and the very process of leaving it unused makes it scarcer and more valuable. As a result, the farmer in his distress must give more and more goods for the same amount of money, for paying his inexorable taxes, and for his debts. In times of over-production and underconsumption, of all times, capital should be vigorously active, giving value to labor and products, by storing, using and finding other markets for them, and by investing in conservation, forestation and expanded production facilities. Not only does the hoarding of money reduce the prices of products, but it takes away from farmers and other small proprietors their medium of exchange for local use, so that the processes of local and regional exchange are paralyzed, and local needs cannot be filled from existing local supplies.

Because this particular form of money system prevails it may seem natural and inevitable, and the resulting handicaps to small community life, agricultural and otherwise, may seem inescapable. Out of such economic inequality of opportunity and economic disadvantage come many other aspects of rural inferiority, with the result that the small community is an undesirable environment for living. Perhaps the small community cannot come into its own until these major sources of economic inequity and exploitation are recognized, understood and corrected.

In trying to define the pattern of the good community it is necessary to achieve penetrating insight into those elements of social and economic structure which are the basic reasons why wealth in nearly all its forms is drawn away from small community settings and concentrated in centers of financial power. For where economic power is concentrated, there all things

that men desire tend also to be concentrated. Freedom from economic inferiority of status, no matter how subtly that is incorporated into the prevailing economic system, is a primary necessity for the good community. Much difficult work must be done before the problem is clearly understood, and much more before freedom from such disadvantage is achieved. There is no easy road to the good community.

—ARTHUR E. MORGAN

It seems highly improbable that soil fertility can be built up or maintained under a system of land tenure where more and more of the best land is worked by tenants and where the owner of poor land gets such a small return and hence, remains so poor, that he cannot undertake its improvement. In addition, the social problem of keeping people with adequate training and capital on the land in a civilization where the agriculturist must accept an inferior position, economically and socially, as compared with the industrialist, the merchant, the professional man, and even the handworker in the factory, is a matter to which we have given almost no thought. But it is a vital matter in making good use of science in agriculture.—Warren S. Thompson, "Some Reflections on World Population and Food Supply during the Next Few Decades."

DECENTRALIZATION IN YUGOSLAVIA

Yugoslavia seems to be moving away from increased centralization of industry and toward local control. The nation is made up of six "republics." Concerning the trend to decentralization, we read in the *Yugoslav Newsletter* of February 20, 1950:

"So many new factories, mines and other enterprises have been established, that it is virtually impossible for a federal body to administer them effectively on a day-to-day basis. Federal ministers get lost in detail, with little time left for over-all planning and formulation of policy. Transferring administration to the individual republics will free them for their planning and policy functions and will thus result in a marked improvement in their work. At the same time, the growth of the bureaucracy, a necessary concomitant of centralized administration, will be halted. Technicians and skilled personnel will filter down to regional and local levels, and the central bureaucracy will diminish.

"The new policy will have the further important effect of bringing industry more directly under the control of the people's elected representatives in the republics and local districts, thus once more weakening bureaucratic control. This popular control will increase even more as industries presently controlled by the republics are turned over to the local districts."

REVIEWS

SCIENCE AND PHILOSOPHY IN SOCIAL STUDIES

There are various ways of arriving at wisdom. One of these is through intuition. Our inborn drives, our experience, our teaching, and our reflection and generalization, are all blended, digested and assimilated, to reappear as beliefs, inclinations, appraisals and feelings which we call intuitions. If one's inborn capacities for observation, discrimination and generalization are good and have been well developed, and if he has wide and varied experience and scholarship in many fields, then his intuitions may be the best possible guides to belief and conduct. Compared with the ancient processes of intuition, which take account of, and summarize, the whole experience of life, the processes of formal logic, or of the quantitative measurement of abstracted elements of a situation which goes by the name of science, are new and crude.

It is obvious that science has vast contributions to make. Its careful observations and refined measurements are constantly correcting errors of intuition or are throwing light on dark places where intuition had not enough data and experience even to make a guess. Science constantly extends the range of its authority. Sometimes the scientist, in the flush of success over the use of his methods, fails to realize how small a part of total living they have yet covered, and tends to have contempt for the exercise of intuition. For a very long time to come, intuition which arises from sound genetic inheritance, wide experience and liberal education, will have a very large and proper part to play in human affairs.

These observations are stimulated by reading two recent publications, both of them much worth while. One of these is *Toward a Science of Human Behavior*, by Mark A. May of the Yale Institute of Human Relations. Here we have an effort to find what elements of knowledge about human society can be reduced to a quantitative science, comparable to physics and chemistry. The following quotations will indicate the spirit of this well financed and ambitious undertaking:

"The Institute has taken the first steps toward formulating a theory that has general implications for one or more of the social sciences and at the same time begins to meet standards of scientific rigor."

"The integration of learning, society, culture, and personality into a unified science of individual and social behavior is an achievement in pure science."

"The discovery that a wide range of facts and theories about internal mechanisms of learning and behavior, diversity and change in societies and cultures, the development of personality and character, the dynamics of adjustment and maladjustment, can be ordered into a single scientific system composed of a mutually interdependent set of principles, is the major achievement of the Institute. It is an interdisciplinary accomplishment at the level of pure science. . . . The scientific work of the next twenty years in the field of human behavior may confirm the reasonable belief that the Institute has introduced a new era in the social sciences."

"It would seem that if a relatively small amount of effort should be concentrated on the task of searching for and verifying the elementary behavioral laws involved, the social sciences would soon be on their way to the type of development which began in physics with Galileo's productive life."

The other publication, in striking contrast, is *The Human Community*, by Baker Brownell.* This is work of intuition, rather than of quantitative science. The author believes unqualifiedly that the small, human-sized community is a fundamental unit of human society, and that no society can survive without it. (It is interesting that the Yale Institute of Human Relations had established by its rigorous scientific inquiry that the small community and the family are the only universal forms of human society.) His definition of community shows a quality of insight, a depth of understanding, and an inclusiveness of interest that are rare in the field of sociology. But many of his specific statements may be challenged.

Brownell is not only a sociologist; he is a prophet Isaiah, on fire with conviction, alternately pouring out denunciation on things as they are in education, business and government, and pointing out the promise of the good community. Denunciation is so violent, and sometimes so uncritical, that it will alienate many who might otherwise be friends. His picture of the good community sometimes approaches the idyllic. Yet neither condemnation nor praise are idle words.

Brownell is yet more than sociologist or prophet. He is by profession a philosopher. Dwight Sanderson, coming into the field of rural sociology from entomology, had a strong inclination to describe, define and classify. Brownell, coming from philosophy, seeks the meaning of life as related to community. In addition he is a poet, not in the sense of making meter, but as one with insight and esthetic appreciation. Just as Sanderson's job of

**The Human Community: Its Philosophy and Practice for a Time of Crisis* (New York, Harper, 1950, 395 pages, \$4.00).

description and classification has never been equalled, so it may be a long time before anyone equals Brownell in catching the spirit and significance of the small community and in presenting it with literary art.

Interlarded with chapters on the sociology and philosophy of the small community are chapters, or parts of chapters, giving intimate human glimpses of a variety of Montana communities which the author became acquainted with in his Montana Study. Sometimes these accounts illustrate or illuminate the subject under discussion. Sometimes they are like recess periods at school, letting the reader escape for a time from his lessons while he meets life at the grassroots.

There is one word which may be called the key to the book. It is *context*. Men cannot live in a vacuum. They live in a context of persons, physical environment, mores, traditions, influences and compulsions. Impoverishment of context is impoverishment of life. The small community supplies context which is native to men, which stabilizes them, refines them, acquaints them with reality, and gives color and quality to their lives. In essence the book is a discussion of the philosophy of context, and primarily the context of community. Brownell might have written a philosophy of context as Vaihinger did of "Als Ob."

A list of criticisms of this book might be long and pointed. It lacks evidence of critical detachment. Brownell is one of those people who, failing to see the good life close by, envisions some institution as being the embodiment of his ideals. With some persons this perfect expression is the Danish folk school, with some the Palestine kvutza, and with others an imaginary new India. With Brownell it is an idealized TVA. His criticisms of existing institutions seem indiscriminatingly severe. The chapters on philosophy of community drift from the subject. Yet, one does not judge a book so much by what it lacks as by what it possesses.

The Human Community is a troublesome book to review. One picks it up planning to go through it as a reviewer does, but finds so much meat, so many ideas, such flashes of insight, that he does not dare to skip pages or chapters. Then there is no single, simple theme to summarize. In many books one hunts assiduously for some idea to discuss. *The Human Community* has so many ideas on so many different phases of the subject that summarization is impracticable. One could extract from the book a volume comparable to Emerson's *Essays*. My guess is that after the reviewers have properly disposed of the book by fair and honest criticisms of its obvious defects and inconsistencies, it will continue to be a source of inspiration and understanding, a reservoir of ideas for most people who want to catch the spirit of community, and a thing of joy to those who love good writing.

—ARTHUR E. MORGAN

The flavor and force of "The Human Community" can be demonstrated by a few quotations selected because, with other passages, they may well enter into the common thought and expression of concerned people.

The past, after all, has entered too deeply into the nature of human life to be abandoned, even if that were possible. For the past in many ways is our nature. The powers and limitations of human beings were formulated there and in their deeper nature will remain unchanged except by death. By building without regard for human nature and human limitations we shall build only for destruction. (pp. 54-55)

The community, indeed, is a recognition of the whole person. (p. 88)

Communities live as wholes; control of them by special-interest groups usually is fatal. (p. 97)

The community is not formulated for power, profit, wages, or production. It is the integrity of living. . . . Life under wholesome conditions has a way of assembling itself in a coherent pattern. It has what may be called organic intelligence, with or without benefit of deliberate reasoning. (pp. 98-99)

Extend the community beyond concrete men and women and it becomes abstract and anonymous. It becomes a public or, rather, *the* public. . . . It is our custom to call this public the larger community. . . . But the results do not confirm this assumption. Between the small and the large there is really little but a fictitious continuity. . . . The public in short cannot well replace the community. . . .

The public is an aggregation of identical fragments of different and otherwise unrelated people. The lone clapping of a man's hands becomes a roar of applause when multiplied by a thousand. The casual "pretty good," the chance gesture of interest, become public approval when produced in large numbers. . . . Though these bits and fragments may ignite when densely associated with one another, they are still fragmental. Never the whole person, never the organic community, but only a bit many times repeated. (pp. 105-106)

We cannot build a community by ignoring the essential constituent of communities, which is the close, organic relationship of whole human beings with one another. (p. 107)

The great community, if it means anything at all, will be a society rich with nuclear groups where the human being in his community will be of

prior concern. . . . Only thus will an organic solidarity of human culture replace the deadly fragmentation and conflict of this day. In the world of segregated publics and anonymous men and women there can be no peace, except of the sword. (pp. 110-111)

The future of tolerance and with it the future of peace lie in the human community. Tolerance as contrasted to indifference can come only through a culture of personal associations. (p. 120)

The first condition of a peaceful world is the reorientation of western culture toward a life of inner, organic sanctions. Only in the community can men live wholly, freely, and responsibly with others. . . . The future of peace depends on the restoration of human context to the basic social relations. Until peace can be built by means such as this, war will recur in spite of superimpositions from above. (p. 120)

We live in a culture increasingly without context. What is context? How can our culture be without it? Context is the relevant detail in any situation. It is a clustering of data and interests having significance of some sort. It may be relevance of custom, emotion, biology, logic, or anything else. Their coherence in the situation, their appropriateness in respect to one another are context.

A voice, let us say, is the voice of a human being, a young man, blue-eyed, one's brother talking to his father at dinner. The voice comes from a background of long familiarity. It has context. If the voice is removed, however, from familiar clusters of relevant detail, it loses these implicit connotations. It comes from the radio, let us say, alone, without past, amid alien and irrelevant circumstances. It is a voice, not more, and to that extent is both fragmental and abstract. It comes without context.

In this sense our culture is without context. We are caught in an increasing flood of things that pour in from many directions without appropriateness in respect to one another. They have no time to lodge in our lives. They drift by in a tumultuous stream and other bits and novelties or repetitious fragments of debris displace them. (pp. 124-125)

Because they have become abstracted from living men and have taken their patterns from fragments of men, specialists, virtuosos, and the stained-glass professionals of the church and atelier, the modern institutional expressions of the human spirit are often little more than massive frivolities. (p. 136)

Education for community life must take place within communities. (p. 167)

The community is a diversified group in age, sex, skill, function, and mutual service to each other. (p. 202)

Old people and young in a community complement each other and give to each what alone they cannot have. When they are contiguous in groups without community structure, on the other hand, they often are implicitly in conflict. They become burdens on each other. (p. 202)

Thinking is not useful if removed from the matrix of concrete behavior and problems which is the occasion for its process. (p. 225)

Ours is a culture largely of displaced persons. It is tattered with escape and wandering, and as such is a culture founded on being lost. . . . (p. 256)

When man no longer is a poet as well as scientist, he will die. (p. 286)

The continued decline of the community in the western world will involve the end of the characteristic culture, the extinction of the family lines, and the death of many if not most of the people of that world. . . . That the community is declining to the point of death is evident from the studies of its functions. The economic, political, educational, religious, philosophical, and artistic functions of the community in modern life are neither integrated with one another nor surviving separately. Things are not going well, and the death of the human community, like stopping the heart, will involve the death of the whole body. (pp. 286-287)

Though unrooted men may sooner or later discover their need for faith, they hardly will satisfy that need by selecting from the market any flower that happens to please them. To find faith they must live again into the human situation. They must be born again, as the saying is, into the community. (p. 289)

The broken destinies of a life and of a civilization will not be mended by an antiquarian return to old gods and myths. The disintegrative effects of science and specialized thinking on our culture cannot be countered by trying to abandon science and escaping to a supernatural asylum. (p. 289)

The community is blocked off. It is frustrated and distorted. It is exploited without respect for its meaning as the focus of men's significance. It is broken down and its parts used severally in other projects. (p. 291)

In a good life modern technology will not be abandoned. It will be adapted to the service of the small community. In a community-centered culture not all large-scale organization need be destroyed. It needs to be kept subservient, however, to man's inalienable right to be human. (p. 293)

COMMUNITY SERVICES AT THE UNIVERSITY OF NEBRASKA

As a model of state university services to the community, the University of Nebraska ranks high. Its *Community News Letter*, edited by Otto Hoi-berg, supervisor of the Bureau of Community Services, is admirably brief, readable and sound. It carries reports on what communities are doing along with one or two general articles on how communities can help themselves. We quote from this *News Letter* to show the scope of the Bureau's work:

"The wide variety of projects involved in this [University of Nebraska Service] program is revealed in the following examples which list a few Nebraska communities and the type of problem on which assistance was given in each.

Chadron: Coordination of recreational programs.

Clay Center: A Business survey.

Deshler: Organization of a community council.

Gibbon: Development of a long-term plan for building a community park.

Gordon: Reorganization of the city government.

Kearney: Organization of a women's inter-club council.

Mirage Flats: A problem in school reorganization.

Sterling: Construction of home-made playground equipment.

York: Formulation of a program of lectures.

"Usually the service rendered consists of arranging for one or more conferences between the community group in question and some member of the University of Nebraska faculty who is a specialist on the subject concerned."

One outcome of this community service program is an economic study by Edgar Z. Palmer of the economic problems and needs of a rural area—Clay Center, Nebraska.* Clay Center was studied as typifying a large number of rural communities now declining in population and morale. This community had lost a third of its thousand inhabitants in the thirty-year period previous to 1940. The study includes historical and population data, market area studies, and, especially important, recommendations. One of the major problems of this rural area is that the tendencies toward loss of its economy are cumulative. Fewer farmers result in fewer customers for business and tradesmen, with resulting poorer supplies and higher overhead driving the remaining customers to larger towns at a distance.

Civilization thus destroys its roots while concentrating all its energies in the trunk and branches—the city and suburb. It becomes impossible for

**Some Economic Problems of Clay Center, Nebraska*, Business Research Bulletin No. 54, University of Nebraska Publications, September 1949, price \$1.00.

many American farmers to survive with less than three or four hundred acre farms often in the same field of agriculture in which a Danish farmer can increasingly support himself with a fuller life on twenty-five to fifty acre farms. The high cost of distribution of food products in America—partly caused by the breakdown of the local economy—in turn hastens the destruction of the rural economy. The difference between the farmer's and consumer's price of milk in America as compared with Scandinavia is a dramatic case in point.

Edgar Palmer gives especially good advice with regard to building up industry in the community. He cautions about soliciting outside businesses, he suggests that an especially promising area is to help local people develop their own businesses, and he points out that the "chief obstacle to progress is the essentially personal nature of small town business. A merchant is perhaps unprogressive and little can be done with respect to the line of goods he handles. After he retires the business is allowed to lapse unless someone happens to be available to take his place. Cooperation on this intensely personal plane is always somewhat difficult. Nevertheless, upon such cooperation the whole future of the community hinges. Unless all important persons in the city work together for the good of all, the downward trend is bound to continue."

Rural Population Characteristics of Hinesburgh During and After World War II (Bulletin 552, Agricultural Experiment Station, University of Vermont State Agricultural College, July, 1949).

In this survey of population changes in a Vermont community of about eleven hundred people we find an unusual fund of information about the rapidly growing rural non-farm population as it appears in this sample of rural New England. This class of people living outside the town but not farming is shown to suffer more social isolation than others. "In this group only about two visits were exchanged per month as compared with nearly three for all village and farm families." It is therefore to be expected that "the families living in rural non-farm homes took less part in the social life of the rural community than did either the village or farm families."

With regard to characteristics of leaders, they had more property, lived in larger houses, were better educated and were good mixers. It is significant that six of the leaders were villagers, three came from farm families and only one from a rural non-farm home although there were more non-farm than village people. In every instance they had one or more employees.

Further information about the rural non-farm social life is revealed in figures on migration. Within the twenty month period between surveys, migration to and from Hinesburgh was least among village and farm

families (9 and 13 percent respectively) but amounted to 21 percent among the rural non-farm families. It is further noted that "In general, families moving away had less social life, a lower plane of living, and controlled less property than those remaining."

The birth rate per thousand of the three groups of Hinesburgh people is also interesting. The rate of farm people was 606, of rural non-farm was 983, while the rate of village families was 764. This birth rate indicates the possibility of Hinesburgh doubling its population in a generation in the absence of migration. The relative isolation of the non-farm, non-village group illustrates the status of more than twenty million Americans who are largely "forgotten men" so far as social organization or national policy are concerned.

—GRISCOM MORGAN

The following extract is from the autobiography of Dr. Chaim Weizmann, president of Israel. It is highly significant that the president of at once the newest and oldest of nations should thus recognize the importance of decentralization and the small community.

"Civilization is based more on the village and on God's earth than on the town, however attractive certain features of our town life may be. It is in the quiet nooks and corners of the village that the language, the poetry and literature of a country are enriched. The stability of the country does not depend so much on the towns as on the rural population. The more numerous and the more settled the latter, the wider and more solid is the basis of the state. We do not need, in our case, to fear the conservatism and backwardness of the Jewish peasant, or the emergence of a kulak type. This cannot happen any more under our system. One would like to see an offset against the rapid growth of towns like Tel Aviv and Haifa. . . . One should strive toward decentralization of the urban population, and not toward the creation of monster cities as we see them in Europe or America. . . ."—From the autobiography of Dr. Chaim Weizmann, *Trial and Error*, page 463.

The all-too-common failure to distinguish between primary- and secondary-group communities is exemplified in an article in the September, 1950, *Journal of the National Education Association*, entitled "Community Classroom." In this article Jeanne Riha tells of a good citizenship program in the Eugene Field School of Milwaukee, Wisconsin. The program described covered national political affairs and city administration, parks and services, but it nowhere mentioned the primary-group community in which students and their families lived and were able to have more immediate influence and control over their environment.

COOPERATIVE FARMING IN SASKATCHEWAN

Two publications from the Department of Cooperation and Cooperative Development, Regina, Province of Saskatchewan, Canada, deal with cooperative farming as it is developing in Saskatchewan.

The first is a pamphlet on *Cooperative Farming in Saskatchewan*, by Jim Wright, a reprint from the August issue of the *Canadian Geographical Journal*. Following are some excerpts:

"In the words of one of the original members, Sam Sookochef, "Co-operative farming has definite advantages. The most important feature, however, is the social and cultural. Farming cooperatively does away with physical and mental isolation of the one-family farm. We are beginning to see that cooperative work and living can combine some of the best features of country life with some of the desirable features provided in towns and cities."

"The profound change in living habits cooperative farming produces can be accepted with satisfaction only by those who are genuinely dissatisfied with their present form of life."

"In the minister's opinion [Minister of Agriculture], 'A cooperative farm on long-term renewable leased land with reasonable lease rental percentage based on annual production, removes both urge and necessity ruthlessly to exploit that land in a feverish and prolonged effort to own a Torrens Title to a piece of land which may be on the way to exhaustion in one generation.'"

The second publication is a mimeographed report on the development of cooperative farming in Saskatchewan as of November 1, 1949, and includes a brief description of each of eighteen cooperative farms incorporated to that date. We quote the following "General Observations" from this publication:

"Cooperative farms with a membership of ten or more have been able to organize the work of the members on a more efficient basis to reduce the hours of labor and make better use of specialists.

"The cooperative farms which have developed on the soundest basis are those in which the members pooled all their assets at the beginning and worked together on the cooperative farm."

Those interested in this Canadian movement will want to see their *Report of Cooperative Farm Conference* (December 1-2, 1949), which indicates how these people think and act when they get together.

—ALFRED ANDERSEN